



Ramooz-e-Dil

Mysteries

of the

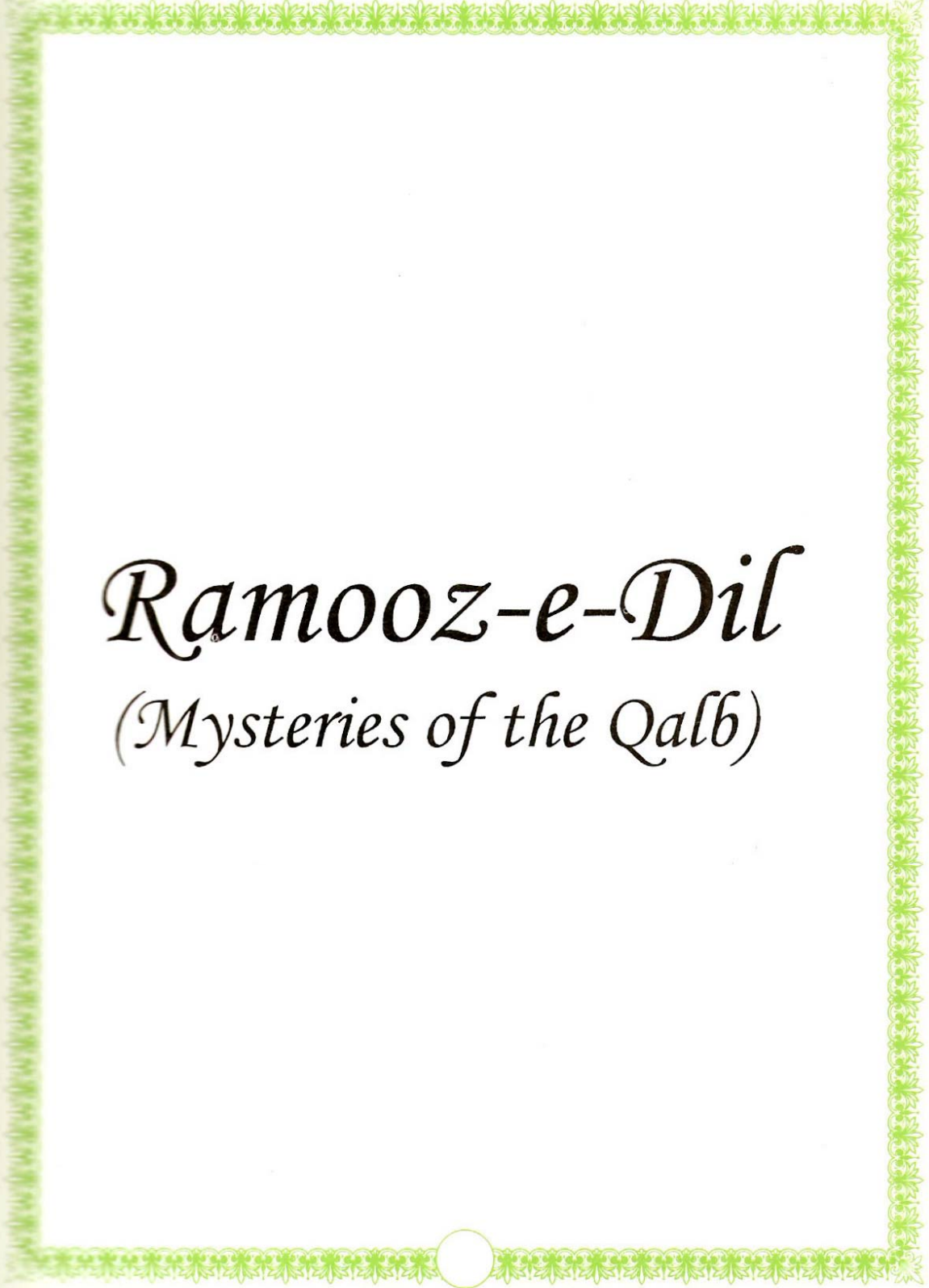
Qalb

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Ramooz-e-Dil
(Mysteries of the Qalb)

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Dar ul Irfan
Idarah Naqshbandiah Owaisiah
District Chakwal
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Ramooz-e-Dil
(*Mysteries of the Qalb*)

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Author's Note

Tasawwuf and **Sulook** is a subject that is as important as it is unique. It deals with the feelings of faith and belief and the inspirations on the **Qalb**. Many scholars have written that these people (the Sufis) wore woollen clothing (soof) and thus came to be known as Sufis. However, my opinion is different. In my view, Tasawwuf is the Persian translation of the Quranic word 'Tazkiyah', which means cleansing of the heart; it is included within Prophetic blessings. In reality, it is something one cannot do without. I do not want to write anything as its proof, since countless scholars, beginning with the Companions of the Prophet^{-saaws} and the **Khair ul Quroon**, have written about Tazkiyah and proved it as the essence and the most important part of **Deen**. If someone is not convinced by their writings, then what is my position and what difference will my writing make to him?

The present day situation is reflected by the letter of a friend from India. He wrote that he visited the Dar ul Uloom Deoband but could not find anyone there who knew about Zikr-e Qalbi. I was shaken when I read this letter. The scholars, who laid the foundations of this institution, were all, till very recent times, Sufis. However, their successors have shelved their works that not only contained the evidence of Sulook, but also substantial material on the different methods of Zikr and on guidance for seekers.

Note: Definitions of **bold** words can be found in the Glossary.

From Hadhrat Nanotvi to Maulana Thanvi, which scholar was not a **Zakir** and a teacher of Zikr, and who did not write about the various forms and methods of Zikr? Our **Shaikh** ul Mukarram^{raa} himself made a valuable and worthy contribution to this resource in the form of Dalael us-Sulook. I wish to mention just a few of the books that are available in the library of Dar ul Irfan (as the whole list would be very lengthy). In addition to this, every Mufassir and Muhaddith has written about it in his work on Tafsir or Hadith.

The few words that I wish to write down here deal only with the feelings of **Lata'if** (*see Latifah*) and **Maraqbaat** (*see Maraqbah*), their effect on practical life and the ways to find or determine the reality of Lata'if and Maraqbaat. It is a very delicate subject and has probably never been addressed in this manner before. Every age has its own requirements and probably this has not been a requirement of the previous times. When we learnt Sulook, we would not even dare to speak to Shaikh ul Mukarram^{raa}. Rather, at times, when two of us understood a spiritual feeling differently (although the difference was only in its detail and interpretation, not in its essence), we would stick to our own understanding for the rest of our lives, but would not dare to ask the Shaikh^{raa}. Today's time and its dwellers have changed. They want to know the logic and the reason behind everything and ask for its interpretation and explanation. This change occurred in front of us and today we are facing it. Therefore, with Allah's Grace, this **Faqeer**

is trying to write, to an extent, about those feelings. The purpose is not to convince those who deny, but so that the travellers of this Path may be guided and that they are able to understand the feelings of their Qalb and their effects. A list of books is attached for those who want proof; they can benefit from it. These are only a few titles of the books in the Dar ul Irfan library; indeed, there would be many more treatises on the subject.

Other than what is mentioned above, a topic that requires much attention is **Kashf** and **Mushahidah**. These (spiritual visions and observations) are not integral or necessary elements (of Tasawwuf), but belong to the category of rewards bestowed by Allah^{-swt}. If someone is blessed with **Kashf**, he should consider it a Divine blessing and not an indication that he is doing Zikr correctly. Indeed, it is the feelings and effects noticed in one's practical life that are the criteria for acceptance, since the results of an effort that is accepted, which in turn depends on one's sincerity of intention and purity of faith, becomes visible in one's conduct; this is a special Divine Favour. Some friends have a misconception that since they have not been blessed with **Mushahidah**, their Lata'if are not illuminated. Such an understanding is incorrect, and in fact what is essential is that the effect of the Lata'if and the Maraqbaat is reflected in one's character.

Ameer Muhammad Akram Awan

*I seek refuge with Allah, from Shaitan the Outcast.
With the Name of Allah, the Beneficent, the Merciful.*

All Praise is for Allah^{-swt}, the Creator of the Universe and the Source of all knowledge. He^{-swt} has concealed so many secrets in every particle that no creature can claim to know everything. This (claim) suits His Majesty alone. His creation can have only as much knowledge as that granted by Him^{-swt}. Man is the masterpiece of His creation. Every straw, leaf and particle houses countless secrets within itself and each secret is a witness to the Greatness of Allah. As more secrets are revealed to a person, the more he acknowledges the greatness of Allah^{-swt}, provided his human nature has not been corrupted. However, if his nature has been contaminated, every medicine will have the opposite effect and the revelation of each secret will mislead him and inflate his ego. May Allah Kareem grant protection from this malady!

By Allah's Grace, I wish to put across some basic points. These may serve as a guide for a true seeker and help in the attainment of Salvation.

I have no capability except that granted by Allah^{-swt}.

Lata'if

A human being is the combination of five elements: fire, air, water, clay and the Nafs, the Nafs being the product of the combination of the first four. Though, these five elements constitute the human body, they themselves cannot be called a 'human being'. According to research scholars the word 'human being' means the **Rooh**, because until the Rooh is blown into a body, it is not called a human being. Similarly, when the Rooh departs from the body, it is called a dead body or corpse but not a human being. The Rooh is from 'Aalam-e Amr (the Realm of Command). Fundamentally, there are two Realms:

1. 'Aalam-e Khalq (the Realm of Creation): other than the Divine Being, it includes everything (the entire creation).
2. 'Aalam-e Amr (the Realm of Command): it is above the Realm of Creation and begins where the upper limit of creation ends.

Every creation is destined to **Fana**, and is not eternal. Whereas, Amr (Command) is one of the Divine Attributes and is Eternal and non-transient. The Rooh is from 'Aalam-e Amr and so are its five Lata'if (akin to the organs of the body). Hence, all the five Lata'if the Qalb, Rooh, Sirri, Khaffi and Akhfa are from 'Aalam-e Amr. A human being is thus a combination of ten elements.

Latifah Qalb

The Qalb is the first Latifah. It is a Divine subtlety placed inside the heart. On it descends the **Faidh** from Hadhrat Adam^{-as} and the colour of its **Anwaraat** (*see Noor*) is yellow. This is the Latifah that governs. Here desires originate, needs arise and instructions for their fulfilment are transmitted from here to the brain, which in turn deputes the entire body for their acquirement.

Along with these qualities, it possesses yet another attribute that is if it accepts Faith, it can become the centre of Anwaraat and can attain excellence in worldly affairs by obeying the Divine Commands and following the teachings of the Prophet^{-saaw}. The success of his **Akhirah** is based on this.

This subtlety is placed inside the heart. Allah^{-swt} has granted man the right to accept or reject Faith. Many external factors also influence this decision. The foremost factor is **Rizq**, that he should avoid **Haraam** Rizq. Then it is the company that he keeps and the environment in which he has been brought up. However, regardless of these factors, the real decision is his to make. If he is lucky to accept Faith, all evil effects are washed away and he embarks upon a new and pleasant phase of life.

Mere verbal acceptance of **Iman** is not enough; confirmation by the Qalb is essential for it. This confirmation illuminates the Latifah Qalb and it starts

shining. A ray of Noor emanating from the Qalb of the Holy Prophet^{-saaws} connects to his Qalb and thus his Iman-filled Qalb establishes a connection with the noble Qalb of the Holy Prophet^{-saaws}. Thereafter, pious company and **Halaal Rizq** strengthens his adherence to the **Shari'ah**. However, if he finds the company of an accomplished Shaikh, with just one **Nigah** by the Shaikh, he becomes so strong that his capacity to adhere to the Shari'ah is enhanced and his practical life is reformed. This is what Tasawwuf is! Tasawwuf does not denote trickery. On the contrary, it signifies the attainment of high (spiritual) stations and consequently the reformation of conduct and achievement of **Taqwa**. The foundation of all this excellence is the Latifah Qalb. This is also the sign of an accomplished Shaikh that the Qalb is illuminated in his company, bringing about the reformation of one's conduct.

Latifah Rooh

When the Qalb is illuminated by the **Tawajjuh** of a Shaikh, this light does not confine to the Qalb alone, but thereafter illuminates the second Latifah, which is called the Rooh. The colour of its Anwaraat is golden red. The Qalb is the foundation of the connection between the Realm of Creation and the Realm of Command, and the Latifah Rooh is its manifestation. This Latifah is the connecting link between the body and the Rooh. The more and more it is illuminated, the greater will be the dominance of spiritual needs over material cravings and a person will incline towards lawful Rizq and truthful speech. He would work for the betterment and the development of his Rooh in addition to looking after his body.

It is a strange relationship, because the elements of the body are material and dense in nature. Furthermore, being a creation, they are **Fani** (*see* Fana), whereas, the Rooh is from the Realm of Command and is incorporeal and eternal. The Rooh is not liable to Fana because Command is a Divine Attribute, and His Being and Attributes will never be liable to Fana. Now, how did this connection get established? This mystery is beyond the reach of human intellect. However, one thing is certain and that is, once established, this connection will never break.

The Faith of two Prophets, Hadhrat Nooh^{-as} and Hadhrat Ibraheem^{-as} descends on Latifah Rooh. Both of them were

rock-solid in steadfastness. The distinction of Hadhrat Adam^{-as} was that he was directly created by the Divine Being. Therefore, through his Tawajjuh, the Latifah Qalb is also a masterpiece of Divine Attributes. Similarly, when Latifah Rooh is illuminated, one becomes steadfast on what is right, whether one has to face the might of falsehood as that of Shaddad, or is thrown into the difficulties and problems like that of Nimrod's inferno. Prophet Nooh^{-as} preached for nine hundred and fifty years but very few people accepted Islam. The infidels ridiculed him and persecuted him for a very long time, but he continued to preach with unflinching determination. The results became manifest in accordance with his personal status; the disbelievers were ultimately drowned and destroyed and the human race began again from him. This signifies that a 'man of truth' stands by the truth even in harsh circumstances. He does not follow others, but his conduct inspires others to follow him.

Latifah Sirri

Sirri is the third Latifah. Faidh from Hadhrat Musa^{as} descends on it. The colour of its Anwaraat is white. The word 'Sirr' means secrets or mysteries. There are numerous mysteries associated with Prophet Musa^{as} that include his upbringing in the house of the Pharaoh, when the Pharaoh was killing thousands of children in order to kill Prophet Musa^{as}. Then his escape from Egypt and reaching Prophet Shoaib^{as}, where he got married, had children and got a home. Then his arrival at the Valley of Tuwa and the greatest of all mysteries is him having the honour of conversing with Allah^{swt}. How does a human body hear Divine Speech and how can human intellect accept it as true?

His hearing of the Personal Speech was not dependent upon his ears, but it was heard by every cell of his blessed body. Hearing the Divine Speech induced a distinctive pleasure. If a normal person can experience ecstasy by listening to the compositions delivered in a melodious voice, then can anyone imagine the impact of the Divine Speech? This taste and pleasure of hearing the Divine Speech caused him to verbalise his uncontrollable longing to see Allah. How was this longing inspired? It was the effect of Divine Speech. Therefore, when this Latifah is illuminated, the seeker, whose illuminated Latifah Qalb had been filled with faith and trust in the Divine Being and

whose illuminated Latifah Rooh has granted him unflinching resoluteness for Divine obedience, now starts longing for the pleasure of witnessing Allah. When the desire to witness Divine Beauty develops (in the Qalb), the lover cannot even think of something that is against the will and pleasure of the beloved; doing something against it is an even remoter possibility. However, these are practical experiences. One may write a thousand pages about them but only that seeker, who has actually been blessed with this wealth or even with a ray or a particle from this treasure, will be able to understand it.

Latifah Khaffi

The fourth Latifah is Khaffi. The Faidh of Hadhrat Isa^{as} descends on this Latifah. 'Khaffi' means hidden and is even more concealed and mysterious than 'Sirr'. There is a great mystery in the blessed personality of Hadhrat Isa^{as} and in his birth, because Allah^{swt} created him without a father. Also, his ability to speak immediately after his birth about Divine Greatness and about the events of this world and the next is a mystery that cannot be explained by anyone other than the Divine Being Himself. Then he was ascended to the heavens in his prime youth, where he lived a worldly life. What a grand mystery! Although the body is physical, its requirements material and it has the distinctive characteristics of health, disease, comfort and discomfort, it was granted a subtlety with which it can stay in the heavens! His bodily requirements were modified to suit that world, but their essence is retained so when he^{as} returns to this world, he will still possess every physical attribute of his body. He^{as} will eat and drink, feel happiness and sorrow, experience comfort and discomfort, will even marry and after attaining Divine Communion by a natural death will be buried in the Raudha-e Athar. These are all deep mysteries, and anyone who receives a reflection of this forms a conviction about the Akhirah, the Reckoning, Jannah and Jahannam. The Anwaraat of this Latifah are of a deep blue colour and further deepen the colour of adherence to the Shari'ah in a Muslim's life. Many deep and subtle mysteries unfold in his Qalb and cause him to perfect his faith.

Latifah Akhfa

The Fifth Latifah is Akhfa. As the name suggests, it is even more concealed than Khaffi. Faidh from Hadhrat Muhammad^{-saaws} descends on it and the colour of its Anwaraat is green.

The Holy Prophet^{-saaws} has been granted all of the Treasure of Knowledge that has or will be granted to those arriving before or after him^{-saaws}, the knowledge that has been granted to all the Prophets and as much more as Allah^{-swt} desires. His^{-saaws} personality has been declared as the 'Mercy for the Universe'. Correspondingly, the mysteries of Akhfa are as deep and subtle and in it continue to flow oceans of mysteries that saturate every Zakir according to his capacity as per his sincerity and effort. This Latifah also overwhelms and illuminates the remaining four Lata'if. When Latifah Akhfa is illuminated, amazing mysteries are unfolded, which a person can only feel and not describe. Firstly, it is not within everyone's ability to describe feelings and secondly, people do not have the capacity to listen to these secrets. When people do not have the capacity to listen, then it is futile to expect them to understand.

The seeker with this illuminated Latifah takes care of even minor acts that are normally overlooked, such as, not spitting in the direction of the Qiblah, putting on shoes or socks with the right foot first and removing them from the

left foot first. How can such minor points draw attention in an environment where people even neglect their five-time **Fardh** Salah? However, the fluctuation of Anwaraat and feelings makes a Zakir mindful. Thus, by Allah's Grace, he strives to abide by the Shari'ah with his heart and soul and his mind and body. This is no small achievement, because a lifetime of education and exposure to external knowledge cannot bestow that sincerity and resolve to a seeker which are inspired by the illumination of the five Lata'if by the Tawajjuh of a Shaikh.

Nafs

The Nafs is the sixth Latifah and comes into being through the combination of the elements of the body. It has been said about the Nafs, '*Indeed Nafs exhorts towards evil.*' Such a Nafs is known as Nafs-e Ammarah. Anwaraat descend on the Nafs and their colour and condition cannot be determined.

The illumination of the five Lata'if also illuminates the Nafs. First it turns into Nafs-e Lawwamah, which means the Nafs that scolds a believer when he does something against the Shari'ah. Next it develops into Nafs-e Mutma'innah that constantly strives to obey the Divine Commands. This most wonderful treasure can be granted by a single Nigah and Tawajjuh of an accomplished Shaikh. The reins of a man's life are held by his Nafs. If the Nafs directs itself towards Divine Presence and the Court of the Messenger^{-saaws}, then not only this life, but also the death and the next life of a believer are blessed and he achieves his objective.

Sultan al-Azkaar

After this, the seventh Latifah is Sultan al-Azkaar. Here, every cell of the body becomes Zakir and Anwaraat descend on it. According to scientists, there are about two and a half trillion cells in a human body. Imagine a body that houses two and a half trillion lamps illuminated with Noor, and every cell chants 'Allah, Allah' several times with each breath and heart beat. Such a body receives Divine Protection and is blessed to adhere to the Shari'ah during its whole life. It is something completely different that those not familiar with the Shari'ah or of its obligations may habitually criticize him; yet, by Allah's Grace he is granted the capacity to do righteous deeds. Every aspect of his life, may it be sleeping or awakening, earning or eating, friendship or enmity, conforms to the Shari'ah. All of this is the wonderful effect of the **Nisbat** with an accomplished Shaikh. It is for this reason that Sufis have greatly praised the Shaikh, both in their poetry and prose. Even then, the truth is that an accomplished Shaikh cannot be praised enough. If this is the standing of an accomplished Shaikh, then how exalted will be the status of the Holy Prophet^{-saaws}! And **Masha'ikh** (see Shaikh) pride themselves with being compared to the blessed dust on his^{-saaws} shoes. When all seven Lata'if are illuminated the body turns into a walking treasure trove of Anwaraat and Refulgence.

After doing this Latifah, the whole Tawajjuh is directed back to the first Latifah, the Qalb.

Rabitah

After doing Zikr on Latifah Qalb for some time, the method of Zikr changes. Previously, it was Pas Anfas, meaning that when a breath is drawn inside the body, it should take (the word) 'Allah' into the Qalb and when it comes out it should strike (the word) 'Hoo' on the Latifah under Zikr. However, now the breath going in will, as before, continue to take the word 'Allah' inside the Qalb, but the breath coming out will strike the word 'Hoo' onto the 'Arsh. This practice is called Rabitah which is establishing a connection with the 'Arsh while remaining on the Earth.

The Rooh is from the Realm of Command, therefore when the Lata'if become illuminated, the Rooh dominates the body, which then starts carrying out worldly affairs according to the Shari'ah, due to which both this world and the Akhirah are ameliorated. The Rooh attains the capacity to establish a connection with 'Aalam-e Amr and thus begins its journey towards its station and home. 'Aalam-e Amr starts from above the 'Arsh, and so the Rooh has yet to cross the vastness of the 'Arsh. Even the 'Arsh has nine levels, which are known as nine 'Arsh and the vastness of each of them is immeasurable. It should be remembered here that while such excellence demands sound belief and righteous conduct, it is also dependent upon the Tawajjuh of a Shaikh. An accomplished Shaikh receives this strength through his Masha'ikh from the blessed Qalb of the Holy

Prophet ^ﷺ. It is this strength which, in turn, reforms the conduct. Therefore, after doing Zikr on the Lata'if, full attention is paid on the Rabitah, which serves as the path or channel for the Rooh's journey towards the Higher Realm ('Aalam-e Bala).

Maraqbaat

Maraqbah means to sit with full concentration and a lowered head. The purpose of closed eyes and a lowered head is to be able to completely concentrate on the objective and receive or absorb the feelings of the station being concentrated on. Hence, after doing the Lata'if, the Maraqbaat are practised.

Maraqbah Ahadiyyat

This Maraqbah is the first step. One finds one's Rooh standing in front of the magnificent gate of a radiant white building, standing on its lofty columns above the skies and at the entrance to the Majestic Throne (the 'Arsh). I will not go into further detail so that some peddler will not read everything about it and use it to promote his own interests. The Tasbeeh (of Ahadiyyat) is:

”قَادُ اللّٰهُ مُنَزَّهَةٌ بے چون و چگوں

Fa IzUllah Munazzah,
bay Choon-o Chagoon
Wa Ilah-ho kum Ilahun Wahid
Wahdahu la Shareeka laka ya Allah

وَاللّٰهُمُّ اِلٰهٌ وَّاحِدٌ

وَحُدَّةٌ لَا شَرِيكَ لَكَ يَا اللّٰهُ

Here, the realization of Divine Unity becomes very intense and the Qalb is freed from the thought of **Ghair Allah**. As the Tasbeeh turns from addressing the absent

pronoun (he) towards the present pronoun (you), the Zakir, expressing the **Tauheed** of Allah^{-swt}, experiences Divine Presence and therefore submits in the form of the present pronoun (you). This feeling of Divine Tauheed (Unity) allays all worries and grants peace of mind and happiness.

Maraqbah M'aiyyat

The next lesson is Maraqbah M'aiyyat. The Shaikh takes the Rooh of the student to the next higher stage, where the Anwaraat are green and so are its gates and walls. There is a magnificent building with arches and green Noor filters through them. Its Tasbeeh is:

”اللَّهُ حَاضِرِي، اللَّهُ نَاطِرِي، اللَّهُ مَعِي وَهُوَ مَعَكُمْ أَيَّنَ مَا كُنْتُمْ“

Allah-ho Haziree, Allah-ho Naziree, Allah-ho M'ae
Wa Hova Ma'akum ainama Kuntum

This stage is also full of great details. Here the Rooh realizes that my Master is with me everywhere all the time. It realizes that He^{-swt} is fully Aware of my condition and is extremely Merciful towards me. Standing in Divine Presence, the seeker trembles, even at the thought of disobedience, and adorns his life with adherence to the Sunnah. He associates all his hopes with the Absolute Being and does not allow the fear of anyone else overwhelm the fear of Allah.

Maraqbah Aqrabiyyat

Above M'aiyyat, is another station that has bright red Anwaraat. Its gates, walls, floor, ceiling and the whole environment are red. This building also has arches, but there is a subtle difference between the arches of M'aiyyat and Aqrabiyyat. Here, the realization of Divine Nearness overwhelms the Rooh. Its Tasbeeh is:

“نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ”

Nahno Aqrabo elai-he min Hablil Wareed
Allah is Nearer to you than your jugular vein.

The jugular vein itself is a part of the body. The Hand of Nature that arranges two and a half trillion cells into a body, out of which the jugular vein is also made, must be much Nearer, since He creates and arranges each cell of the body.

Here the Rooh experiences a strong feeling of Divine Nearness and comprehends the realities of life.

These three meditations are a single lesson and are known as Maraqbaat-e Thalatha. Hadhrat Ji^{rua} used to say, 'It is extreme ignorance to demand any more **Karamah** even from a Shaikh who has conducted (a seeker) to only Maraqbah-e Ahadiyyat.' May Allah Kareem grant this blessing! All of these are precious pearls that are picked up from the dust on the Holy Prophet's^{-saaws} blessed feet.

Dawa'ir-e Thalatha (The Three Circles)

Past this are the Dawa'ir-e Thalatha. These are three circles that are known as the Dawa'ir-e Muhabbat (Circles of Love).

Da'ira-e Muhabbat Awwal (The First Circle of Love)

When a **Salik** sees his Rooh here, he sees a circle of Noor, bright like the sun, surrounding his forehead. Its Tasbeeh is:

Yuhibbo hum wa Yuhabboona-hoo
Allah loves them and they love Allah.

”يُحِبُّهُمْ وَيُحِبُّونَهُ“

At times, a person values something or loves someone because of its beauty or excellence. However, Allah^{-swt} is Absolute; He^{-swt} can neither be seen nor imagined. So how can love, which is a natural feeling that blossoms in the heart, be developed for Him^{-swt}? Allah Kareem loves them because He sees all of them and knows everything. However, love is a feeling that demands a response, which too is love. Even if you love an animal, it responds with love and starts growing and flourishing... so what can be

compared with Allah's Love! The shower of Allah's love softens the soil of the Qalb, which blossoms the flowers and yields the pearls of love for Allah. The practical effect of these Circles is that a Salik does not consider the obedience of Allah^{-swt} or the adherence to the Sunnah of the Holy Prophet^{-saaws} as a mere routine Fardh or Sunnah, but falls in love with them and adheres to their commands passionately and with utmost sincerity.

Da'ira-e Muhabbat Doam (The Second Circle of Love)

Beyond the first circle is the second Circle, which is larger than the first and is seen to surround it. It further intensifies the fire of love. Its Tasbeeh is the same as that of the first Circle.

Da'ira-e Muhabbat Soam (The Third Circle of Love)

Then is the third Circle, which is bigger and brighter than the first two and makes the Salik experience the pangs of inner love the way this Faqeer had mentioned in a couplet:

تیری طاعت میں ہے لطفِ زندگی بے شک فقیر
کیف آگیں لذتِ درو نہانی اور ہے

*Your^{-saww} obedience sure induces,
The joy, pleasure of life, Faqeer,
The pangs of inner pain, but strike,
Chords of ecstasy, intense, unique*

Its Tasbeeh is the same as the first two circles of love. As the Rooh of the Salik recites this Tasbeeh, it is overwhelmed by Allah's love and starts looking at the whole world from this perspective.

In reality, these matters are not to be written, read or discussed but are to be practically done, because feelings can only be realized and understood once they are actually experienced. This realization is also proportional to one's capacity, because every seeker has different feelings for every Maraqbah.

Maraqbah Ism-e Zahir-o Batin

After this is conducted the Maraqbah of Ism-e Zahir-o Batin. Its Tasbeeh is:

“هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ”

Howal Awwalo wal Akhiro waz Zahiro wal Batin

This means that He^{-swt} is everything, the First, the Final, the Revealed and the Concealed! He^{-swt} Alone is Self-Sustaining, and everything else exists because He^{-swt} sustains it. Here the Salik sees that the Anwaraat of these Circles of Love leap onto his Rooh and the Light of Love covers him from all directions, from the inside, outside, front and back. Just as iron glows in fire and itself becomes the fire, the Rooh of the Salik glows in this fire of love. His every thought and feeling is overwhelmed by Allah's love and is transformed into devout obedience.

دو عالم سے کرتی ہے بیگانہ دل کو
عجب چیز ہے لذتِ آشنائی

*It makes one indifferent towards both worlds,
Such strange is the pleasure of Allah's acquaintance*

It should be noted that it is from this Maraqbah that the Rooh derives its strength to fly; the stronger the Maraqbah, the greater the Rooh's ability to fly. This principle remains applicable even for higher stations.

Maraqbah 'Abudiyyat

Next Maraqbah 'Abudiyyat is conducted in order to prevent the Salik from developing a notion of self-importance under the sway of love and ecstasy. In this Maraqbah, he witnesses everything of the Earth and the heavens, every tree, stone and mountain, or in other words, he witnesses every living and non-living object prostrating. Its Tasbeeh is:

“النَّجْمُ وَالشَّجَرُ يَسْجُدَانِ”

Un-Najm-o Washajar-o yassjudaan

As far as the Salik can observe, he sees everything and everyone, whether it is from the Visible Ream or from the Higher Realm prostrating. Even the Salik's own Rooh is prostrating and reciting the Tasbeeh of Sajdah,

“سُبْحَانَ رَبِّيَ الْأَعْلَى”

Subhana Rabbiyal A'ala

At this point, one realizes that I, or any of my excellences, is nothing. Everything belongs to Allah^{-swt}. It is only Him and no one else!

Maraqbah Fana Fillah

After this the Maraqbah of Fana Fillah is conducted, whose Tasbeeh is:

Kullo mann alaiha Faan
Everything is mortal.

“كُلُّ مَنْ عَلَيْهَا فَانٌ”

When the Rooh of the Salik steps in here, it sees that everything is vanishing one by one and their signs are fading away. Even the feeling of one's own existence comes to an end. There is darkness all around; this feeling of Fana is dominant over every other feeling.

Maraqbah Baqa Billah

After this, Maraqbah 'Baqa Billah' is conducted. Please note that there are some other Maraqbaat within Fana o Baqa that are not taught to everyone and are therefore not being written about. Those are for the selected few; a normal seeker could lose his senses. The Tasbeeh of Baqa Billah is:

“وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ”

Wa Yabqa Wajho Rabbika Zul Jalal-e wal Ikraam
The everlasting Being is only Allah^{-swt}.

In this Maraqbah, Anwaraat start descending from the Higher Realm and gradually everything becomes visible. The Anwaraat of Baqa are seen permeating everything and everyone, implying that everything exists only because Allah^{-swt} causes it to exist; otherwise, it has no reality of its own. This Circle is the representation of Divine Majesty (each Maraqbah encompasses the entire world beneath it and is therefore it is referred to as a circle).

It should be noted that although much has been mentioned in a few sentences, in reality, it is practically not that easy as the vastness of each Circle defies human calculation. It is only the Tawajjuh of an accomplished Shaikh that can take a Salik across in an instant; otherwise, many renowned saints exhausted their lives in the vastness of Ahadiyyat, M'aiyyat and Aqrabiyyat. Now a large number of their **Arwah** (see Rooh) can be seen at these stations, whilst the vastness of Fana Baqa is immeasurable. Many a great people wandered here and started exclaiming 'Ana al Haqq' and 'Subhani ma Azam Shani.' Had there been someone in their times who could have taken them across and onto the next stations, this would not have been their condition. I heard from my Hadhrat^{-tua}, 'Had Mansoor^{-tua} been present during my time, I would have taken him across this Circle in a single Nigah. It was Allah's Will that he did not find anyone who could guide him.'

Sair-e K'abah

The Maraqbaat of Sair-e K'abah and Fana fir Rasool are conducted after the Maraqbaat-e Thalatha, because Barzakh becomes accessible to a Rooh after it has attained these. The seeker is taken to the next station after first conducting Sair-e K'abah and then Fana fir Rasool. In any case, this is all a part of the Maraqbaat of Fana Baqa, whether it is conducted after Maraqbaat-e Thalatha or after Fana Baqa. The Shaikh conducts these after viewing a Salik's capacity. We have seen newcomers coming to our Shaikh^{-tua} and attaining these Maraqbaat within a week; however, in my case, it took years.

In the Maraqbah of Sair-e K'abah, the Shaikh takes the Salik's Rooh in front of Bait Allah. He recites the Tasbeeh of 'Allahumma Labbaik' and finds the Bait Allah in front of him. He is taken around the K'abah (Tawaf) and as far as he can see, he sees countless Arwah going around the K'abah; nothing else is visible here.

Sometimes Sair-e Salah is enjoined. When the Takbeer is called, the Arwah line up and get ready. Normally, the Shaikh of the Time leads the Salah and two **Nawafil** (voluntary prayers) are offered. At times, one of the senior Masha'ikh leads the Salah. This Faqeer has had the honour of offering his Salah led personally by the Holy Prophet^{-saaws} more than once, but such occasions are very rare.

After this is the stage of Sair-e Quran. The Arwah stand, with folded hands, in front of Bait Allah and has the honour of reciting a few verses from the Holy Quran.

Fana fir Rasool

After this, the Shaikh instructs the Salik to proceed to Raudha-e Athar and takes the Salik's Rooh with his Tawajjuh to the Raudha-e Athar. The Arwah go inside and partake of the blessings of the presence (of the Holy Prophet^{-saaws}). What is it like there? Those who wish to know will find out by acquiring all of this, **Insha Allah**.

After the Maraqbah of Raudha-e Athar, the Maraqbah of Masjid-e Nabvi is conducted. The Rooh of the Salik comes in the court of the Holy Prophet^{-saaws}. The Holy Prophet^{-saaws} is present gracing the occasion. To his left are seated the Righteous Caliphs in the order of their Caliphate. In front are seated the Companions and the grand Masha'ikh according to their status. There are four chairs placed just behind the Righteous Caliphs. These are for those four chosen slaves of Allah^{-swt}, who after the **Taba' Taba'een** till the Last Day, came to this world at different times and served to re-establish the supremacy of the Deen. Two of them, who have since passed away, are seated there, one behind the First Caliph, who holds the first position and the other behind Hadhrat 'Uthman^{-rau}, who is at the third position. On the fourth chair will sit Imam Mahdi, after his death, while the one to sit on the second chair has not yet arrived in Barzakh. It may be that he is still in this world, or may be he has not even arrived in this world yet.

The Rooh of the Salik is presented before the Holy Prophet^{-sawws} and he is blessed with Roohani Bai'at (Spiritual Oath of Allegiance). Then after taking another spiritual Bai'at with Hadhrat Abu Bakr^{-rau} and Hadhrat Ali^{-rau} he is brought back before the Holy Prophet^{-sawws} where he is honoured with a gift. The gift indicates the service Allah^{-swt} desires to take from him. For example, some are granted a pen, some a sword, a flag or a prayer mat; women are usually granted a **Chadar**, a Tasbeeh or a prayer mat.

Thus the first chapter is completed at Bai'at-e Roohani and the mediations of Fana Baqa. The majority of scholars have written that this is the culmination of Sulook, while the truth is that this is just an introduction to and a beginning of Sulook. The Owaisiah Masha'ikh state, 'we begin from the limits of other **Salasil** (see **Silsilah**).'

اول ما آخر ہر منتہی
آخر ما حبیبِ تمنا تہی

*We start from where others end,
Where we end, there is nothing left to ask for*

Sulook never ends nor is there any limit to Divine Nearness. It continues forever! The progress of Sufis continues even in Barzakh; they all progress in feelings and some also progress in stations. Their progress will even continue on the Day of Resurrection and in Jannah, where each day will be better than the previous. As Jannah will last

forever, their progress and advancement will also continue forever.

This Faqeer has written, to an extent, in the form of hints, for the guidance of the **Salikeen** (*see* Salik) of this Grand Silsilah. The purpose is not to convince anyone or initiate a debate. From the earliest time till the present, **Ahl-Allah** who were of a very high academic standing, always wrote and spoke about Tasawwuf and Sulook and consolidated and put forward solid arguments Did the sceptics accept their views? However, it is true that the topic on which this Faqeer dared to write had so far remained un-addressed, since it was discussed with only those who possessed these feelings. But, probably it is now required for guiding those who have begun this journey and for inspiring others, provided they are not stuck in a quicksand of rejection.

Knowledge

All sources of knowledge and all that which is said to be knowledge is not at all knowledge; it is only information. A person may have a lot of information, but this does not influence his character. However, the Prophets, and only the Prophets disseminate knowledge. They tell about the Divine Being, the Akhirah i.e. belief, worship, worldly issues and everything else, but it is the distinctive characteristic of Prophetic teachings that the feelings associated with their words flow into the Qalb. Thus, only that information, which also has feelings associated with it, deserves to be called knowledge. Therefore, knowledge is obtained only from the Prophets^{-as}. The Holy Prophet^{-saaws} is the treasure of all of the knowledge of the first and the last and much more than all of that is his personal knowledge. Therefore, his teachings are the real source of knowledge. Whatever the Holy Prophet^{-saaws} says, the Anwaraat of his noble Qalb enter the Qalb of a seeker and produce those feelings in it. That is why the Companions (of the Prophet^{-sawws}) are the most superior, because the Lata'if and every cell of the body of anyone blessed with Companionship were instantly illuminated and his Rooh crossed the nine 'Arsh and reached the 'Aalam-e Amr. As Allah^{-swt} says:
Then did soften their skins and hearts towards Allah's Zikr.

Once his Rooh arrived at the 'Aalam-e Amr, it started advancing to higher stations. Hence, each Companion passed away in some Circle of 'Aalam-e Amr. This was the miracle of a single Nigah of the Holy Prophet^{-saaws}. Now imagine and look at the greatness of those who, in this world, Barzakh and the Hereafter, are present in his^{-saaws} exalted company. Thereafter, whoever came to the Companions was called a **Taba'i** and was blessed with the entire Sulook by only being in their company. This excellence continued till the Tab'a Taba'een, as these three periods are the best of all times. Later on, just as the scholars were categorised as Mufassir, Muhaddith and Faqih, those who achieved spiritual excellence came to be known as Sufis. Those who were fortunate enough to receive the wealth of knowledge and then were also blessed with the feelings of the Qalb came to be known as the 'Ulama-e Rabbaniyeen (Divine Scholars). On the other hand, the exoteric knowledge of those unfortunate ones, who remained deprived of this wealth of the Qalb, could not reform even their own selves.

And for us is to explain plainly.

Probably, I have written a lot without having written much, and Insha Allah it shall be sufficient for the guidance of the **Ahbab** (see **Habib**) of the Silsilah. Who knows if anyone after this would be able to uncover such mysteries or not! Everyone has to leave this world and the truth will be revealed on the Day of Resurrection. We will also be there

and so will be the other creations of Allah^{-swt}. But what will be the use of believing then? Believing and accepting are bound to the present. The one, whom Allah^{-swt} grants the opportunity, must come and partake generously of all these blessings.

This Faqeer prays to Allah^{-swt} for an end in which these feelings and the ways to their enhancement are safely taken along, because we have witnessed many vicissitudes of time where many homes were ruined or burnt and many a wilderness turn into gardens.

And the conclusion of our speech is: All Praise is for Allah, the Lord of the Universe.

Ameer Muhammad Akram Awan
18 Safar 1430H
15 February 2009

The Method of Zikr

With complete concentration and attention, breathing should be managed so that the Personal Name 'Allah' should descend into the depths of the heart (Qalb) with every breath going in and the word 'Hoo' should strike the Qalb with every breath coming out.

When doing the second Latifah, the Personal Name Allah should descend into the depths of the Qalb with every breath going in and the word 'Hoo' should strike the second Latifah with every breath coming out.

Similarly, when doing the third, fourth and the fifth Latifah, the Personal Name Allah should descend into the depths of the Qalb with every breath going in and the word 'Hoo' should strike the respective Latifah under Zikr with every breath coming out.

The Method of doing Zikr on the Sixth Latifah

The Personal Name Allah should descend into the depths of the Qalb with every breath going in and a flare of 'Hoo' should come out of the forehead with every breath coming out.

The Method of doing Zikr on the Seventh Latifah

The Personal Name Allah should descend into the depths of the Qalb with every breath going in and a flare of 'Hoo' should come out of every cell and pore of the body with every breath coming out.

After doing Zikr on the seventh Latifah, the first Latifah is done again, whose method has already been described. During Zikr, breathing should be rapid and forceful, accompanied with the movement of the body, which starts automatically with rapid breathing. It should be borne in mind that no breath is left without Zikr. Attention should be focused on the Qalb and the continuity in Zikr should not break.

Rabitah

After doing Zikr on all the seven Lata'if, Rabitah is practised. Its method is that after Zikr on the seventh Latifah, Zikr is done on the first Latifah and then breathing is restored to its normal speed for Rabitah. Then, with every breath going in, the Personal Name 'Allah' should descend into the depths of the Qalb, and with every breath coming out the word 'Hoo' should strike the Grand 'Arsh.

The Method of Maraqbaat

The best form of Maraqbaat is that one should attain bright and clear **Mushahidaat** (*see* Mushahidah), for which **Mujahidah** is a prerequisite. Mujahidah is an effort that if adopted, can even give Kafir visions of this physical (world), because Iman is not a requirement for observing worldly events. Iman is required only for observing the realities of the Higher Realm and the Akhirah. If someone has the wealth of Iman and Mujahidah both, he may start experiencing Mushahidaat, even in the absence of a Shaikh. However, it is another matter that once the capability of Mushahidah develops, Shaitan may mislead him, because in the absence of a Shaikh, one cannot understand by oneself in which direction to go or what to do. The second fact is that in the absence of Tawajjuh, one may acquire Mushahidaat, but certainly not Maraqbaat.

With reference to Maraqbaat, it is necessary that the Tawajjuh of a Shaikh is available. Else, if one starts travelling in the right direction towards Ahadiyyat with the speed of the Rooh instead of the speed of light, it would take fifty thousand years to reach Ahadiyyat. Therefore, Maraqbaat cannot be attained by oneself. It is only the Tawajjuh of a Shaikh that can take one to Ahadiyyat in an instant.

If a seeker is blessed with Maraqbaat through the Tawajjuh of a Shaikh, then the degree of Mushahidah

should be such that while doing Maraqbah Ahadiyyat, he should be able to see Ahadiyyat, his own self and those who are present there. This is the best observation. A lesser degree is that he should see the station and experience its feelings. If he cannot see the station, he should at least see himself (his Rooh) standing there; he should see at least one of the two. If even this is not the case, then an even lesser degree is that he should see the Anwaraat of Ahadiyyat, and when the station changes, he should start seeing the Anwaraat of the next station.

Some people are granted **Wajdan** instead of Mushahidaat. Wajdan is stronger and more certain as compared to Kashf, and is a very superior form of intuition from Allah^{-swt}. There is a much greater possibility of Shaitan's interference in Kashf than in Wajdan. As Wajdan is an intuition from Allah^{-swt} being received directly from the Divine Being. If Shaitan tries to interfere, the Noor is immediately interrupted and replaced by darkness. Thus, there is much greater protection in it than in Kashf.

There is only one criterion for a normal person, seeker or beginner to judge Wajdan. For example, a seeker has attained Maraqbah Ahadiyyat and his Rooh gets there. Although he does not have Mushahidah, his heart feels convinced that his Rooh is present at Ahadiyyat. If this conviction is an intuition from Allah^{-swt} and is Wajdan, then no external reasoning can shake this conviction. However, if this conviction starts to wane, then it is his personal opinion and not an intuition from Allah^{-swt}. In any case,

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Wajdan is certainly quite rare if not totally unavailable. One out of millions is blessed with this wealth of Wajdan. Then that person becomes as solid as a rock. When he takes a stand, no power in the world can shake him. Try to achieve at least one of the two forms described above; this requires a lot of attention.

First, while doing the Lata'if, try to guard every breath, so that 'Allah Hoo' is continuous. Breathing should not continue rapidly out of a habit, while the thoughts are wandering somewhere else. One has to make an effort to focus the thoughts at one point. This is a difficult task that has to be undertaken continuously. Continuous practice helps in developing concentration, and the greater the concentration, the clearer the visions. Once attained, it becomes second nature. It is so pleasurable and delightful that a person automatically remains attentive towards it. This pleasure becomes habitual and wherever he may be, whether in the market, in his home or in any company, he remains absorbed in his own pursuit. In the terminology of Tasawwuf this is known as 'Solitude in a Crowd'. So in order to attain this concentration, do not let a single moment go by without Zikr. Expel every foreign thought from the mind and try to focus only on this point, so that complete concentration is achieved and the Qalb is firmly oriented in this direction. It should get stuck at one point so that even the Earthquake of Qiyamah cannot move it.

Remember, if the Lata'if are not strong and the Rooh is taken to various stations, it will return to its original place when the person separates from the Shaikh or when the

Tawajjuh of the Shaikh is withdrawn. A person can only stay at these stations when he possesses his own strength. He goes to a station with the Shaikh's power but stays there due to his own.

After finishing the Lata'if with complete attention and concentration, when you focus towards Ahadiyyat, then forget about the earth, the heavens and even yourself and see yourself at Ahadiyyat. (The Rooh has the same appearance, the same shape and the same clothing that the body is wearing). Leave behind every other thought and consideration, see yourself at Ahadiyyat and recite the Tasbeeh of Ahadiyyat with your full attention, thinking that the Rooh is also reciting the Tasbeeh at this station. Similarly, when you intend to proceed to M'aiyyat, then with the same attention and concentration, see yourself the very next moment at M'aiyyat, and as before, imagine that the Rooh is reciting the Tasbeeh of Maraqbah M'aiyyat. This is the method for doing all the Maraqbaat.

Tasawwuf Books

1. **Kitab ut-T'arruf**
 - Muhammad bin Ibraheem al-Kalabazi
2. **Hulya tul Aulia**
 - Abu Naeem al-Asbahani
3. **Risalah Qushairiyah**
 - Abdul Kareem bin Huwazin al-Qushairi
4. **Kashf ul-Mahjoob**
 - Shaikh Ali Hijweri
5. **Ahya Uloom ud-Deen**
 - Muhammad bin Muhammad Ghazali
6. **Al-Munqiz min ad-Dhalal**
 - Muhammad bin Muhammad Ghazali
7. **Minhaj ul-'Abideen**
 - Muhammad bin Muhammad Ghazali
8. **M'eraaj us-Salikeen**
 - Muhammad bin Muhammad Ghazali
9. **Keemiya-e Sa'adat**
 - Muhammad bin Muhammad Ghazali
10. **Al-Fatah ur-Rabbani**
 - Shaikh Abdul Qadir Jilani
11. **Ghunyah tu-Talibeen**
 - Shaikh Abdul Qadir Jilani
12. **Kitab un-Nafs war-Rooh**
 - Imam Fakhar ud-Din Razi

13. **Al-'Awarif al-M'uarif**
 - Shahab ud-Deen Suharwardi
14. **Fusoos ul-Hikam**
 - Mohayy-ud-Deen ibn-e 'Arbi
15. **Al-Futuhah-e Makiyah**
 - Mohayy-ud-Deen ibn-e 'Arbi
16. **Al-Kamal ash-Shayyam**
 - Ibn-e Ata Ullah Sikandari
17. **Madarij us-Salikeen**
 - Ibn-e Qayyim Jozi
18. **Aghatha tul-Lilfhan**
 - Ibn-e Qayyim Jozi
19. **Kitab ur-Rooh**
 - Ibn-e Qayyim Jozi
20. **Nafhat al-Ans**
 - Maulana Abdur Rahman Jami
21. **Jazb ul-Quloob**
 - Maulana Abdul Haq Dehlavi
22. **Anfaas ul-'Arifeen**
 - Shah Wali Ullah Muhaddith Dehlavi
23. **Intebah fi Salasil-e Aulia Allah**
 - Shah Wali Ullah Muhaddith Dehlavi
24. **Al-Qaul al-Jameel**
 - Shah Wali Ullah Muhaddith Dehlavi
25. **Fuyudh ul-Haramain**
 - Shah Wali Ullah Muhaddith Dehlavi
26. **Hujjah tul-Allah il-Balighah**
 - Shah Wali Ullah Muhaddith Dehlavi

27. **Irshad ut-Talibeen**
 - Qazi Thana Ullah Pani Patti
28. **Al-Abraiz**
 - Abdul Aziz Dabagh
29. **Tuhfah tuz-Zakireen**
 - Muhammad bin Ali ash-Shokani
30. **Kulyat-e Imdadiyah**
 - Haji Imdad Ullah Muhajir Makki
31. **Nuzhah tul-Khawatir**
 - Abdul Hayy bin Fakhar ud-Deen
32. **Rooh-e Tasawwuf**
 - Maulana Ashraf Ali Thanvi
33. **At-Takashuff un-Muhimmaa-tu-Tasawwuf**
 - Maulana Ashraf Ali Thanvi
34. **Masa'il us-Sulook**
 - Maulana Ashraf Ali Thanvi
35. **Imdad ul-Mushtaq**
 - Maulana Ashraf Ali Thanvi
36. **Bawadir an-Nawadir**
 - Maulana Ashraf Ali Thanvi
37. **'Irfan**
 - Maulana Noor Muhammad Kalachvi
38. **Dalael us-Sulook**
 - Maulana Allah Yar Khan

Glossary

Ahl-Allah - Men of Allah.

Akhirah - Day of Judgement.

Arsh - The Divine Throne.

Chadar - A sheet of cloth. Usually used by women as a veil.

Deen - Teachings of religion and its practical form.

Faidh - Spiritual beneficence.

Fana - (adj. **Fani**) Extinction, end.

Faqeer - Humble soul.

Fardh - Obligatory.

Ghair Allah - Anyone other than Allah.

Habib (*pl.* **Ahbab**) - Friend.

Halaal - Lawful according to Islamic Law.

Haraam - Unlawful according to Islamic Law.

Iman - Faith.

Insha Allah - Allah willing.

Kafir - Non-believer.

Karamah - A miraculous act / deed done by a WaliUllah (Friend/Man of Allah).

Kashf - Spiritual vision and observation.

Khair ul Quroon - The Companions of the Prophet^{-saaws}, the **Taba'i** and the **Taba' Taba'een**.

Latifah (*pl.* **Lata'if**) The Rooh does not have ingredients of the **Rooh**.

Maraqbah (*pl.* **Maraqbaat**) Meditation in which the

Rooh proceeds to Spiritual stations.
Mujahidah - Effort, endeavour.
Mushahidah (*pl. Mushahidaat*) Spiritual vision and observation.
Nawafil - Voluntary prayers.
Nigah - Glance / Gaze / Look
Nisbat - Connection.
Noor (*pl. Anwaraat*) - Divine Lights.
Qalb - A Divine subtlety placed inside the heart. This is also the first **Latifah** of the **Rooh**.
Rizq - Livelihood, earnings, food, provision.
Rooh - (*pl. Arwah*) Human spirit.
Silsilah - (*pl. Salasil*) An Order of **Tasawwuf**.
Salik - (*pl. Salikeen*) Seeker of the spiritual path.
Shaikh (*pl. Masha'ikh*) - Teacher of **Tasawwuf**.
Shari'ah - Islamic Law.
Sulook - Spiritual Path.
Taba'i - Companions of the Companions of the Prophet ^{saaws}.
Taba' Taba'een - Companions of the **Taba'i**.
Taqwa - Piety.
Tasawwuf - Tazkiyah. Cleansing of the Qalb.
Tauheed - Oneness.
Tawajjuh - Attention.
Wajdah - Divine invitation
Zakir - One who does Zikr.

